

《漢傳佛教青年學者論壇專刊》序

釋果鏡

中華佛學研究所所長

本期期刊收錄發表於「第三屆漢傳佛教青年學者論壇」的四位同學的優秀論文，編輯成專刊分享讀者。此次論文的亮點在於有泰國、日本、中國、韓國多地共四篇具有能量的特色研究。

第一篇研究泰國近代普淨大師（1902-1986）在泰國創建普仁寺，進行漢傳華宗佛教的改革與復興，使漢傳佛教在泰國擁有獨立的宗派地位，開啟了本地化與現代化的雙重進程。第二篇研究日本江戶時代曹洞僧人連山交易（1635-1694），在教學的現場如何應用來自明末清初時代永覺元賢（1578-1657）的著作，進行注釋及閱讀，並展開刊行流通。第三篇主要探討明末清初見月讀體（1601-1679）所編纂的《毘尼日用切要》相關背景與宗派特徵。第四篇研究高麗後期（1270-1392）摩利支天信仰的圖像變容，嘗試構建漢傳密教信仰下摩利支天發展的全貌。

以上四篇構建成本期專刊，每篇都做了細膩地分析與精彩地探討。本刊將他們研究的成果分享各界同好。最後，衷心祈願各界同好，能持續支持「漢傳佛教青年學者論壇」，同時也鞭策本所朝向「立足中華，放眼世界」的所訓目標，達成創辦人聖嚴法師的悲願，共同搭起漢傳佛教對話的平台，走向世界舞台！

Antecedents to the Special Issue for the Young Scholars’ Chinese Buddhism Forum

Venerable Guo-Jing

Director, Chung-Hwa Institute of Buddhist Studies

In this special issue, there are four papers, originally presented at the Third Young Scholars’ Chinese Buddhist Forum, collected to be shared with our readers. The four dynamic and characteristic studies, about Chinese Buddhism in Thailand, Japan, China and Korea respectively, signify this special issue.

This first article studied Master Pujing (1902-1986), who founded Wat Pho Yen, innovated and revived Chinese Buddhism in Thailand and eventually led to the recognition of Chinese Buddhism in modern Thailand. His contribution represented a two-fold progress of localization and modernization. The second addressed Renzan Kōeki (1635-1694), a Sōtō monk in the Edo period, and studied how he applied works of Yongjue Yuanxian’s (1578-1657), from late Ming / early Qing dynasties, in his pedagogical practice by reading, annotating and distributing. The third paper mainly focused on *Pini Riyong Qieyao*, compiled by Jianyue Diti (1601-1679), along with the background to and the characteristics of the work. The fourth investigated the iconographic transformation of *Marīcī* during the late Goryeo era (1270-1392), with an attempt to reveal the milieu of *Marīcī* belief in Sino-Esoteric Buddhism.

These four articles constitute this special issue and each of them demonstrates in-depth analysis and discussion. We are very glad to share their research findings with anyone who is interested. In the end, I wish, with great sincerity, that anyone who shares similar interest would continue on showing supports to the Young Scholars’ Chinese Buddhism Forum and urge our institute to fulfill our motto of “Rooted in Chinese and branching to the world.” Let us work together to fulfill the compassionate vow of the late founder Master Sheng-Yen, to construct a platform for dialogues and interactions in Chinese Buddhism and to move on to the global stage.